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Concern

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Concern



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MARY B. REINMUTH *Editor*

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A message from a pastor's wife

LIKE MOST OF YOU, I had an opportunity this last year to *Meet Dr. Luke*. My new acquaintance pointed out to me that women played no small part in the life and ministry of our Lord. From the incidents surrounding his birth, in which Mary, Elizabeth, and Anna were principal characters, to the scene at the empty tomb where the women were the first to receive the message, "He is risen," we observe women standing by listening, speaking, ministering, being healed and transformed.

Today, it is even more true that women have a significant mission to fulfill in the life and ministry of Jesus Christ, our risen Lord, our living Saviour. The service required of women is not always conspicuous or stellar in its nature. Our role is more often played in the shadows without benefit of spotlight. But it is in such experiences of seemingly common activity that His Presence is most real to us.

What a glorious opportunity is ours to be handmaids of the Lord and render humble yet privileged service in His name!

Martha Kiely

These messages are being written by women representative of various categories of activity among United Presbyterian Women. With Mrs. Kiely's words, we pay tribute to contributions being made by 10,000 "Marys and Marthas of The Manse."



*Bust of José Martí,
the "George Washington of Cuba"*

Cuba at the crossroads

by Lois Kroehler

*One of three Americans on
the staff of La Progresiva,
Cárdenas, Cuba*

"WE COULD never have done this a month ago," commented Dr. Emilio Rodríguez, Principal of La Progresiva in Cárdenas, Cuba, in January. Dr. Isaac Jorge (just returned from exile in Florida) had monitored a stimulating student panel presentation of José Martí, his life, his ideals, his contribution to the War for Independence, and the importance and relevance of his teachings today in an assembly program. Who, a month ago, would have dreamed that a rebel soldier would be interviewed in morning chapel, where it had been impossible even to mention the name of one of our faculty members, Esteban Hernández, who was killed in April 1958 for rebel activity?

Martí's ideals of virtue, freedom, and democracy were not compatible with the deeds of the dictator, Batista. "Martí" was a "dirty word" when it came from the mouths of freedom-loving patriots. It is impossible for us Americans to imagine a situation in which everything George Washington stands for would be repudiated by the leaders of the United States government. That was the picture parallel to the situation in Cuba under the dictator regime. To mention Esteban Hernández, who was horribly tortured and brutally murdered by Batista's soldiers, would have brought reprisals on other members of the faculty, who, on more than one occasion, had spoken out against the crimes of Batista.

The rebel soldier, 19 year old Gustavo Labrador, was one of those youths labeled by Batista as "cattle rustlers," "gangsters" and "Communists." But he is none of these. He was president of Cuban Presbyterian Young People in 1958. He worked in the rebel underground, as war

correspondent and later in actual combat duty.

Presbyterian contributions to the revolution leading up to the fall of Batista have been many and varied. On the home front, housing those Batista persecuted, raising funds, gathering food and medicine, and participating in the civic resistance movement, were some of the ways in which they helped. Some joined the rebel underground, others the fighting forces. Some in exile raised money, and through radio and press, carried on the fight through ideas and ideals. Our schools in Cabaiguán and Sancti-Spíritus were used as refuges by hundreds of families when army airplanes attacked the homes of innocent civilians.

Our mobile medical health unit was taken from its garage next to the school in Cabaiguán, was reported seen at the battle of Caibarién and later at the Cabana fortress in Havana. A week after the fall of Batista, the unit was returned to Cabaiguán with a note of gratitude from Ernesto "Che" Guevara for the wonderful service which it had given on the battlefield. It was no longer painted white with the words, "Presbyterian Medi-

Gustavo Labrador (with Dr. Jorge) who gave up his chance to attend the National Meeting at Purdue in order to join the rebels.



cal Health Unit" on it. It was a blood-spattered olive green with the emblem of the "26 de julio" on the side. Inside the equipment—refrigerator, generator, amplifier, medical instruments—all were there intact. It was filled with medicines and blood plasma that the rebels no longer needed, and this was donated for the work which the medical health unit will again begin in the countryside near Cabaiguán and Sancti-Spíritus.

One of the Sancti-Spíritus doctors who used to go out in the unit, was with the rebel forces when it was taken from the garage, and he was assigned to its use on the battlefield.

For the first time in the history of La Progresiva, the dormitories were kept open during the Christmas holidays. Some boys and girls were unable to go home for Christmas because of interrupted transportation facilities and open hostilities in the areas where they live.

At La Progresiva, the extra-curricular activities which were limited or eliminated are being resumed. The gymnastic club, the folklore club, excursions, sports interchange with teams in Havana, and graduation . . . all of which we have been doing without . . . are all important factors in the daily life of each member of the *familia progresivista*.

As the rebels became more successful, Batista's men increased their repressive cruelty and killing. The 10-year-old-son of a La Progresiva graduate, José Miranda, was tortured and slain on December 29 (just three days before freedom). The reason—his father had joined the rebels. A list of

José Miranda (whose son was killed because he, José joined the rebels) Dr. Isaac Jorge, vice principal of La Progresiva, on his return from refuge in Florida Dr. Emilio Rodríguez, principal of La Progresiva



Mobile Health Unit provided by 1955 Opportunity Giving which "went to war."

victims scheduled for December 31 found in the army headquarters in Cabaiguán when it was captured, contained the names of Dr. Agustín Pascual, Principal of the Presbyterian Day School, and the Rev. Ezekiel Alvarez, pastor of the Presbyterian Church there.

In the fall of 1957 I wrote, "It's hard to explain the situation to friends in the States . . . revolutions and war and violence and dictators are something you read about in books or see in movies . . . and Cuba is so small and seems so far away." Even for those of us who have lived here it is hard to grasp the full extent of the horror of what is past, and the reality of the revolution.

We Americans are a little afraid of the word "revolution." But we were rebels back in 1776. Rebels are not necessarily wrong, and the ruling power is not necessarily right. The ideals of democracy and freedom which inspired our forefathers almost two centuries ago are the same ideals that inspired Fidel Castro and his men and boys, who were inferior in numbers and weapons, but superior in ideals and purpose. Their motto: LIBERTY OR DEATH. Castro, rightly or wrongly (history will be the final judge) is being compared to José Martí. It is interesting to recall Martí's idea: "one just and fundamental truth from the depths of a cave is more powerful than an army." In the case of Castro, it was from the heights of a mountain, but the truth is the same.

The pressures and restrictions of tensions and fears have been removed, and in their place we find sincere desire and earnest hope of better things in store for Cuba.

Cárdenas is perhaps one of the towns which has least suffered, and yet even here, along with Esteban Hernández, there were many others who were tortured and killed. Multiply any number from 1 to 450 (in a small village in Oriente) by the number of towns in Cuba (over 1000) and the number put to death is staggering.

Who were the ones Batista killed? Innocent persons, like Esteban, whose only crime was to work for freedom and human rights. How did Batista treat them? With insults, torture, and hideous killings. Who are the ones the revolution is killing? Those proved guilty of crimes, never simply for sympathizing with the dictator regime.

There are dangers in placing the responsibility of government in young and inexperienced hands, but the old and experienced were so flagrantly immoral and corrupt that everyone is willing to give the young and inexperienced a chance. It is a refreshing breath of fresh air. They admit they do not know how to govern . . . just as they did not know how to fight when they started . . . but they are determined to learn to do it well.

Presbyterian contributions to the rebuilding of Cuba will also be many. Faustino Perez, member of the Presbyterian Church in Havana, is a member of the Cabinet appointed by the Provisional President, Manuel Urrutia. Mrs. Blanco Ojeda, Principal of the Presbyterian Primary School in Cárdenas is serving on the committee of three which is fulfilling the duties of mayor. In Encrucijada Miss María Teresa Alfonso, principal of the Presbyterian Day School, served as acting mayor until she found the duties of the two positions too demanding to be carried. It is particularly noteworthy that in a Latin American country such positions of leadership have been given to women. Teachers, students, and alumni helped in the winning of the war and are humbly but earnestly working to win the peace.

The sun of freedom and democracy came out again on January 1, 1959 after seven long years of darkness. Cuba has every reason to be optimistic as she looks toward the future from the threshold of her new found freedom.

I serve on a school board

by Jane Kuebbeler

(Mrs. Rollin Kuebbeler),
Member of the Board of
Christian Education

LITTLE DID I dream of what lay ahead of me as I answered the ring of the telephone one day. A friend of mine was calling to ask me a question. My answer led me into a brand new life—that of public service as an elected official of my city, a member of the Board of Education.

The quest for a possible woman candidate had been announced in women's organizations in Toledo for a couple of months. The American Association of University Women through its Status of Women Committee had spearheaded a movement to try to place more women in government and had chosen the school board as the most likely starting place. The chairman of this committee called together all interested women's organizations within the district and found there was mutual feeling that at least one woman should be on the school board. They discussed procedure and qualifications and then chose a small subcommittee to screen and actually choose the candidate.

This is where I came in when my friend called to ask me, "Jane, will you permit me to offer your name as a possible candidate?"

In the days that followed, I was mightily disturbed. One minute I would think, "It's just too preposterous. I couldn't possibly do it." Then a little voice would say, "But you know that you believe this is the way Christ works—through individual lives. If asked to do public service, you should serve."

The deadline for my answer came. I consulted with my family and my God. Then faced with

making an inevitable decision I finally said, "Yes," all the time thinking, "Oh, well, I can't possibly be the one they will choose." But I was!

Everyone, including office holders and political leaders, said it was doubtful I would win. But this naïve, politically inept person did win, against a man who had served many terms. I was the most surprised of all! My sponsors were many wonderful women in our city and to all of them, with their intense interest in the campaign and their loyal moral and financial support, belongs credit for the victory.

Then came the moment for introspection—as to how I had arrived at this moment; as what I should do next; and as to what the future would bring. Now, I was sharing the responsibility for the education of over 49,000 children in 61 schools, in a system which employs 2,400 persons.

The parable of the talents has always held a vital lesson for me. As I look back, I can realize how practical Christ was, for surely using a small talent in service increases one's usefulness and leads to successively more difficult tasks. I look back to the first public speech I made as the senior woman member of the student council at the University. I remembered how I leaned on the rostrum for support when my knees shook. But how this experience helped me as I taught in the classroom the following year. . . ! Then, as the years passed, a variety of speaking tasks had led me to a whole series of speeches in behalf of the freedom of medical practice. Now here I was in a task that demanded of me the ability to think and speak before the public and press.

Working with the youth in my church and in small capacities of service had led to more and more challenging responsibilities. Serving in community groups for social welfare, at first in minor capacities and then in ever increasingly important ones, was another step in my training. God works in strange ways His wonders to perform and little do we know why He sends some seemingly unimportant tasks to our hands to be done. As I looked back I pondered, "Was I born for such a task as this?" It did seem as if this is what God had led me to do.

In the months following my "swearing in" I read and studied and learned everything I could about schools. This process continues and never



Open sesame to a brand new kind of life with civic responsibilities was Jane Kuebblers' election to the Board of Education of a Toledo City School District. She is seated above with Thomas Bretherton, left, Grant Murray, right, and (standing) Wayne Shawaker, left, and Raymond Baldwin, right.

ends. The men on the board treated me most respectfully, but it took about a year to earn their respect for my opinions.

My Christian witness has had to stand up to the test as I have worked with all kinds of people of other races and faiths, as well as those who have no faith. Many times I have reflected on what Christ would have done in a certain situation. What I have felt necessary to do hasn't always been easy.

I have been involved in a multitude of activities because of the job I hold. These have included everything from conducting a class in manners for a Boy Scout troop and participating on panels for the University, to being sued in the law courts. I have been called upon to speak on "How to Be A Better Parent" as well as to give pep talks at football mass meetings and commencement addresses. Numerous people with problems have cried on my shoulder. I have spent hours in consultation on a variety of difficulties as well as in making investigations of property and buildings.

Knowledge of school finance and legislation has become a necessity. Often I grow discouraged and I wonder if it is worthwhile. Then I remember, *Ye are the salt of the earth* and I know that I am a Christian witnessing in my community. I remember that all these children in my city are our children and the hope of the future. No sacrifice I make can compare with the importance of that, and with the maintenance of a free society in which we all can dwell.

AT THE HISTORIC meeting of the General Assembly in May, 1958, each message was charged with meaning for a people serving God through a great new Church in a great time to witness. Space-age Christians are becoming accustomed to a world that changes as we walk in it and sometimes are tempted to let the Church lag behind. We can, however, make a conscious effort to answer the Church's summons.

Presbyterian women have already started their advance in all areas of concern to the Church. In 1958 they shared in National Missions' most urgent need—new church development. The urgency of needs for new churches persuaded Presbyterian women to assume a share in this important priority. In 1959 a new wider area of service will be continued as their interest is directed toward the inner city with its teeming millions that today pleads with a Macedonian call for the Church to answer her plight.

All agencies were called to study and analyze current programs in the light of present day needs. The Board of National Missions appointed a study committee to reappraise its mission institutions, purposes, policies, and services.

This study resulted in actions that produced some sweeping changes in the work in various sections of the country. Some projects were discontinued in 1958; at least one more school will close in 1959; and some programs were reorganized to continue serving needs and to utilize the existing mission facilities. (See Miss Katharine Gladfelter's article "New Programs for a New Day," *Outreach*, April, 1958. Reprints may be secured from Area Office.)

These changes will be most keenly felt by the women who have so faithfully undergirded this work through the years with prayer and gifts of love and concern. Many have watched the growth and development of individuals who were given their first opportunities for fulfilled hopes or a life free from physical ills in mission institutions. Speaking from personal experience, I realize that the changes are difficult to understand. Missionaries today, no doubt, share my emotions of ten years ago when similar actions were taken in a field where I served. These are the questions asked at that time: How can this community possibly get along without the mission school? What will our church do when stu-

anticipation

or

memory?



by Dorothy Foster

West Central Area Secretary, whose every hour of schooling and every day of employment has been related to National Missions

dents no longer form the congregation and the staff members the leaders? Who will do for the people what we have been doing?

We have to admit that change didn't begin with our era. Centuries ago a man of great wisdom said, "The only constant is change." Much more recently Dr. Hermann N. Morse emphasized: "The story of National Missions is a biography of change. The Church in its mission to America has periodically modified its emphases to keep pace with transformations in the life of the nation. The changing philosophy accounts in a large part for the "New Look" in missions. Thus, as public schools and health facilities become adequate to meet educational and medical needs in areas where mission projects have been established, the Board withdraws in order that a greater "togetherness" in community service may develop among the people in the community. Change, to have positive meaning, must involve the creation of new points of view, new attitudes, new vision, and should be viewed with a sense of anticipation rather than memory."

We have seen evidence of how planned change affects communities and promotes zeal for betterment and for utilizing local leadership. One fine illustration is drawn from the situation in my home town in Arkansas where today, nearly fifty percent of the teachers in the local public school are men and women who received their beginning and high school education in the mission school established for that purpose. The work of the church there is now carried forward by the local congregation, and even in the changing situations, good community leadership is still provided by the church.

Recently, while visiting in northern New Mexico, more than once the compelling power of expectation was noted as the fine features of a new program were pointed up. Where missionaries have carried full responsibilities for mission work

in the past, they are now sharing these responsibilities with people whom they taught and inspired. This is truly the ecumenical mission at work in America! In the days ahead when one thinks of Chacon, Holman, or Ranchos de Taos, there will come to mind *not* the vision of little day schools in remote Spanish villages in Northern New Mexico, but of the ministers, Tomas Gonzales, José Candelaria, Epifanio Romero, Porfirio Romero, and Julian Duran.

As these leaders serve in their churches and communities, our present questions will be answered. The years ahead will bring to the fore local leaders, operating with vision, vitality and originality. Professional leadership and the Church will assist them rather than obscure their talents. This same rising leadership will one day help to lead us to new vision. High purposes stir in the hearts of men, wherever they live, and the new Church today seeks ways to help men achieve their purposes.

"When A Door Opens"—the life story of Dorothy Foster, as presented on the radio program "Let There Be Light," is available on 33 rpm record from Room 621, 156 Fifth Avenue, New York 10, N. Y. at \$1.25 each. On the reverse side is a Commission on Ecumenical Mission and Relations program "A Preacher Without A Pulpit."

Formerly at Harbison Junior College, these two students are now transferred to a school that can better serve their present needs.

The former school house at Ranchos de Taos, New Mexico, is still used by the community. The room where the children once lunched is now the library.



Rev. Maurice B. Bone, Counselor for Camping for the Church's Board of Christian Education, recently reported that 76 Presbyterian and Synod-owned camp sites operated during the summer of 1958. An additional 26 properties are in the process of development.

As counselor for camping, Mr. Bone is responsible for liaison between the Board's camping program personnel and the ultimate users. He interprets the total camping philosophy in terms of organization, program, and site.

Rev. John H. Marion, Jr., Richmond, Virginia, and **Rev. J. Metz Rollins, Jr.**, Tallahassee, Florida, are at work in the field of human relations. Their appointments were made by the Boards of Christian Education and National Missions of the United Presbyterian Church U.S.A.

Dr. Marion and Mr. Rollins will counsel with churches and pastors in areas of racial tension, assist in setting up programs of Christian action, and direct workshops and conferences for Presbyterian laymen and ministers in co-operation with agencies that have a concern for the problems of desegregation.

New Member Leads the Way

From a circle leader: "A new member came to our circle meeting last month and entered into our discussion of the Middle East most intelligently. Someone asked her if she had been a missionary since she knew so much about missions. She replied, 'I have read the books on the Reading Course for five years.' That was a good ad for the Reading Course. Most of the circle members signed up to read the books next year." The Reading Course list is available from your nearest PDS center—10 copies for 10¢. Order a supply for your members.)

Art and Essay Competition

The youth of our churches are being invited to submit original

essays and drawings (posters, cartoons, etc.) on the SEA theme of the year—"The Social Responsibilities of Christians in Daily Work"—in a national competition that will extend through the first six months of 1959.

Two panels of judges have been named to select winning contributions in both sections of the contest. Worthy pieces (both art and essay) will be published in *Presbyterian Life*.

For more information, write to Howard Maxwell, Associate Secretary, Department of Social Education and Action, Witherspoon Building, Philadelphia 7, Pa.

Social Progress

Now Fifty Years Old

In the fall of 1908 the Board of Temperance of the Presbyterian Church in the U.S.A. launched a publication dealing with current social issues.

The new magazine, originally called *The Amethyst*, went through several interesting transformations. In its present version, *Social Progress*, it is recognized as probably "the best publication of its kind" in the Protestant world.

The magazine has been published continuously since 1908, except for a couple of years in the early '30's when it was "merged" with a short-lived publication called *Pageant* of which the then secretary of the Department of Social Education and Action, Dr. Charles Turck, more recently president of Macalester College, was editor.

The December issue of *Social Progress* recapitulates the history of the magazine (and, not incidentally, the amazing story of the

course of "social action" in the Presbyterian Church).

Church Officer Training in Third Year

The Church Officer Training Program of the United Presbyterian Church U.S.A. will launch into its third and final year in 1959.

Concentrating on "The Nature of the Church," pastors will guide church officers in a consideration of fundamental questions as to what constitutes a sound program for the local church.

Among the subjects to be used for discussion among church officers are the following: (1) "The Church's Task"; (2) "Converting Men to Christ"; (3) "The Church's Corporate Action"; (4) "The Mission of *This Church*"; and (5) "Organizing our Church for its Task."

Themes for the first two years of the Church Officer Training Program were "The Nature of the Church" and "The Order of the Church."

Vacation Church Schools under United Presbyterian auspices will give special attention this summer to providing boys and girls with opportunities to learn more about and contribute toward the development of new churches throughout the country. This learning-giving emphasis will center on the theme "New Churches needed now."

Teaching materials on the theme have been prepared. They include such items as pictures, story suggestions, and activity guides.

Packets of these materials may be ordered at 50 cents each from Presbyterian Distribution Service Centers.



news and clues



news | and clues

Mrs. Shanti Solomon, Chairman of the Women's Work Committee of the India Council, United Church of Northern India, and co-director with her husband, Reuben N. Solomon, of the India Village Service, sends these interesting facts about the women's work in North India:

More than a thousand women are members of sixteen urban and four rural women's societies organized in that area. In some groups non-Christian women also take an active part.

Every day of the week some group is meeting somewhere in Northern India. The enlarged Women's Work Committee of the North India Synod, consisting of twelve members conducts the area program, and holds leadership training institutes.

"This year eight village women who are barely literate have been elected elders," Mrs. Solomon says, "They are performing the duty of elder beautifully."

In the past few years giving has also been increased. Women give generously for the local church program, and five children are getting financial aid for their education. Occasionally, help is given to the poor. Women of North India have a share in supporting missionary work in Africa, Nepal, and Bewar in the Mainpuri district. Money is also given for the Bible Society and for many other charitable purposes.

National Christian College Day

The date for National Christian College Day—set by the Committee on College Public Relations of the National Council's Commission on Higher Education—is April 12, 1959. Plans for the observance of the day will include: a series of stories about the colleges—gifts received, enrollments, building needs, experiments in unique projects on campus. A

fact sheet concerning the life and work of church-related colleges will be issued.

President Eisenhower will be invited again to issue a statement regarding National Christian College Day.

Traveling Seminar

The newest National Missions Traveling Seminar will explore historic sites and mission stations in north central California. Scheduled for July 6 to 14, this tour will begin and end in San Francisco. In the Golden Gate city the group will visit Chinatown, and Donaldina Cameron House nearby. The seminar will tour similar pioneer Presbyterian missions in the San Francisco area and see new population areas with their new churches and mission projects. In air-conditioned buses the travelers will visit the Monterey Peninsula, Yosemite National Park, Drake's Bay, Fort Ross on the ocean, the Redwoods Forest, and Lake Tahoe on the California-Nevada border. The \$145 cost of this eight day seminar includes transportation, all hotel and motel accommodations, and all meals. For registration and further information write to Dr. Merlyn A. Chappel, 156 Fifth Avenue, New York 10, N. Y.

New Religious Center

Some 1,200 Protestants, counted among the 2,400 young Navahos who attend the government's Intermountain School in Brigham City, Utah, have a new religious center this year.

Built with funds appropriated by the Board of National Missions, the \$75,000 center is made available to all Protestant groups for their student programs. The Utah Council of Churches provided furnishings and equipment for the new Protestant Student Christian Center.

National Missionary Eldon Coffman is the director of the new center. He works closely with the pastor of the Brigham City Presbyterian Church and with religious workers assigned to the federal boarding school by the Division of Home Missions of the National Council of Churches.

Missionary Salaries

The National Missions budget for 1959 tabs about half a million dollars for salary boosts for missionaries in the United States, Alaska, and the West Indies.

The largest single appropriation made thus far for salary increases, the 1959 allocation brings the total slated for salary adjustments in recent years up over the million dollar mark. The 1959 appropriation will enable the Board of National Missions to revise its salary scale for 460 educational and medical work missionaries and others.

Funds labeled for salary raises during the past five years reinforce National Missions salary policy, which states that missionary incomes should have a realistic relationship to living costs and to salaries in comparable fields. The 1959 round of increases ends a period in which salaries have been considered a prime obstacle to recruiting and holding well qualified personnel.

Peach Crop Contributes to Building

This fall a twelve-ton peach crop netted \$800 for the building fund of a small Japanese American congregation in Cortez, California. The peaches, sold at about \$66 a ton, were the first harvesting of a Lord's Acre project that the 59 member church initiated three years ago when it turned a sand dune into an orchard.

The peach orchard is part of the congregation's long-range plan to enlarge its church for Buddhist Japanese and Caucasians without church affiliations. The men of the church, of which the Rev. Isamu Nakamura is pastor, planted, irrigated, and pruned the 400 trees.

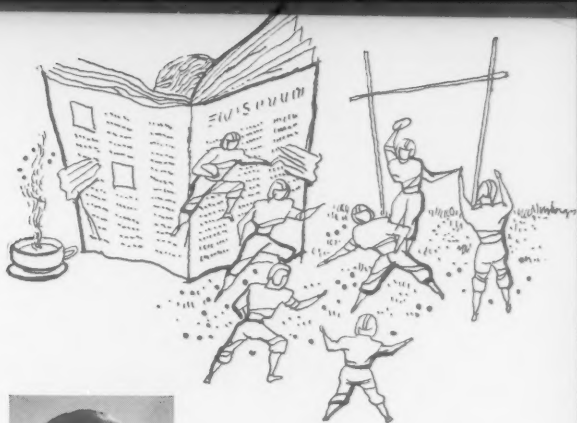
double taking the news

MOST OF MY hobbies have lost their fascination in direct proportion to their increasing cost, or as they have demanded more and more of my time. But lately I've been playing a game that adds nothing to the cost of living and demands no more time than a second cup of coffee at breakfast. You can play solitaire or together with Friend Husband. And, as soon as I can make myself heard over the dinner-time roar of our grade school gang, I'll propose that they join us.

At first I thought of calling the game "News-paper-Watching" since possession of the morning paper seemed the only essential. Then I discovered that a copy of one of the weekly news magazines works just as well. Some mornings that second cup of coffee is a requirement, too. At any rate, since the trick is to develop skill in reading a news report twice at the same time, I decided to call it "Double-Taking The News." The basic principle involved is simpler than the one behind the game of bridge. But that principle must be kept firmly in mind else many points are lost and the player ends up with no score at all. And cold coffee.

Let me run through a game while you kibitz. Try looking for God's eternal truths as they are illustrated in magazines and newspapers. . . Here's the hang of it!

Here's a news report describing the invention of a radio receiver small enough to fit into a football player's helmet! Now, obviously, the development of this ingenious little gadget is the long-awaited answer to the prayers of countless quarterbacks all over the country. "If I only knew what Coach wants me to do! Shall I run the old 87 or that new K-43 play? If only he could tell me which one is best in this miserable situa-



*by Rev. Roland W. Tapp,
Th. D.*

The Rev. Roland W. Tapp, Th. D., is Associate Editor of Religious Books, General Division of Education.

tion we're in!" So the reporter goes on to recount the experience of the first football team to have its helmets tuned in to signals called by the coach over a transmitter hidden in the water cart.

It seems that the experiment was not an unmixed blessing. Sometimes the radio signals got mixed and the quarterback called the wrong play. Sometimes the receiver went dead during crucial plays. Once, when both teams in a game were electronically coached, the defensive quarterback tuned in the signals meant for his opponent! After this sort of thing had happened a few times, the whole strategy was dropped by mutual agreement of all concerned. And the reporter ends his story with the observation that it has long been suspected that good quarterbacks and their coaches usually agree on the best play for any given situation, anyway.

Wait a minute! What's that last again? "Good quarterbacks and their coaches usually agree on the best play for any given situation?" But—that's an excellent statement of one of the most fascinating themes of the Bible!

From time immemorial the Hebrews and the writers of Scripture have been intrigued by the phenomenon of "The Voice from Heaven." In answer to man's question: What shall I do in this particular situation? a voice from Heaven has sometimes given specific directions. And that

double taking the news



fact has offered an opportunity for men to strive for and gain a deeper insight into God's ways with man.

There are several recorded instances in which a voice from Heaven has been reported: Moses, Elijah, the three at the Transfiguration, Paul. There are others, but these are the outstanding ones who are reported to have heard such a voice. It would appear from a study of these instances of the voice from Heaven that we are confronted by the startling fact that the voice is heard *only by those people who are equipped to hear it!* In Jesus' oft-repeated phrase, *He that has ears, let him hear.*

The difficulty lies in the lack of ears to hear. Hence the devising of electronic headgear. The hearing takes care of itself once the ears to hear are acquired. Moses, Elijah, and others could hear what ordinary men did not have the means of apprehending. In some places the Scripture records that the bystanders said, "It thundered." Or they heard only the sound of a voice that held no meaning for them. Or else they were utterly unconscious of any voice whatever. So it looks as though the men who heard the voice heard it because they were morally and spiritually prepared to hear it. They had the ears to hear.

And it looks as if the Bible is saying that God can and does speak to specific men at specific times in their lives. Moreover, granted our meeting the conditions of moral and spiritual receptivity, there is no reason to doubt that God may not so speak to us at the critical points in our lives. But the plain fact is: God does not always speak in an unmistakably clear voice. In the Biblical revelation, as on the football field, there are many mix-ups, many interferences with the reception of the clear voice of direction. There are many times when we want desperately to know what God wants us to do. Yet no voice comes from heaven and we are dangerously near to the thought that we have been forsaken.

It's at this point that the astute observation

of the news reporter has put into modern language a Biblical theme far more profound than the intriguing one of a voice speaking directly from heaven. "Good quarterbacks and their coaches usually agree on the best play for any given situation." That is to say that the quarterback has come to know the mind of his coach so well that he will do what his coach wants him to do. And he needs no explicit spoken instructions for each particular situation. This is the insight that Jesus was trying to give the Pharisees when he said, *"If any man's will is to do His (God's) will, he will know whether the teaching is from God. . ."* One of the most influential of the early Church leaders, Augustine, put it this way: "Love God—and do as you please!" He meant that the person who truly loves God will be able to live under the assurance that he will do God's will in the specific moments of decision in his life.

This requires a high degree of moral and spiritual maturity? It does. And that's exactly the point: the football coaches discovered what the Christian faith has always taught! We are not mechanical monsters. We are not electronically guided think-machines. We are made in the image of the Eternal God. We are able to reflect the moral and spiritual maturity of our Lord in every aspect of life. This is the basic challenge of our day—every day!

Now do you see how fascinating the game is? The rules are simple: just read each news item twice; once to get the "surface" news . . . and again to see whether or not some truth of the Christian faith comes through. It may have occurred to you by now that it really does take something more than a newspaper and a cup of coffee to play this game. It takes a Bible, and an increasing knowledge of what's inside the Bible, and where. But you'll soon find that you can turn the pages of your Bible with one hand and fold the newspaper with the other! Have your husband hold the coffee cup for you.

Perhaps you'll find only one or two items a week that will speak as clearly as the one about the electronic helmets. But don't be discouraged. Remember that you can be sure that God will speak to you through the Bible . . . and through the lives of men and women today. *If any man wills to do His will. . .*

Growing up with the



"SO THIS is the Junior Year Abroad! A year of spiritual growth and mental exercise in the broadest sense." "A Junior Year Abroad is an impossible experience to describe. For us all it means the most amazing awakening of our lives." "I've grown a lifetime in the last few months." "What is it to be a JYA? It is to be stretched in mind, spirit, and outlook." For the past six years comments like this have come rolling into the Office of Student Work in letters from Dumaguete and Beirut, from Tokyo and Lahore, from Allahabad and Geneva, from Hong Kong and Berlin.

Initiated by the former Presbyterian Church in the USA, the Junior Year Abroad offers a meaningful experience abroad with the students of another land and culture and the opportunity to cultivate an understanding of the Christian world mission through first hand observation and informal participation.

In their letters home and in their contributions to the Junior Year bulletin, *Invisible Bridges*, is reflected the amazing impact of such a year on the life of American students who go in humility and expectation to Asia, the Near East, Europe, or Latin America. During that time the students carry a full academic program, participate in the life of a local student Christian movement, worship in an overseas church, and perhaps serve as pick and shovel ambassadors in an ecumenical work camp. They come to know the people of their adopted lands by living in their homes. They observe, too, the revolutionary ferment throughout the world that is the setting in which the Christian students of our day have to make their witness.

Perhaps this testimony from Joan Rajala, former moderator of the National Council of Westminster Fellowship, now a JYA ambassador in Hong Kong, reveals how growth in faith and love comes through the mutual process of giving and receiving:

"Every day I feel that my heart will surely burst with thanksgiving for being here. I've

by Margaret Flory

Secretary for Student Work, Commission on Ecumenical Mission and Relations

never before felt so caught up in the reality of the forces of today's world and I never before had such a deep sense of the Lordship of God in history and suffering and living. I've never been so keenly aware and so deeply disturbed and at the same time so utterly happy."

A famous letter writer in the first century sets forth a goal for living in his letter to the Church at Ephesus—that of growing up into maturity *to the measure of the stature of the fullness of Christ*. The Holy Spirit moves in a variety of ways to bring about this "amazing growth," this "awakening." It may be through the blasting of the "false girders of pride and conceit" in these lives as they learn so deeply from fellow Christians; it may be through the identification with the nagging problems in their own lives, it may be through the humility that comes from hearing bitter criticisms of foreign policy and from facing the reality of the Little Rock crisis in the USA. It may be through the uncertainty and the challenge of confronting an international crisis in Beirut, Berlin, or Hong Kong away from the security of family and home; it may be through the long hard thoughts about the uniqueness of the Christian faith in the face of the claims or questions of a Hindu, a Moslem, or a Communist. It may be through the cry of human need in the great cities of Asia; or it may be through the silent testimony of a fellow Christian in whose face there is radiance and in whose words there is power.

But always this growing up into the fullness of the stature of Christ takes place in the context of the world-wide witness in Christian commu-

nity, in the worship life of a growing church. The young churches are becoming older and they have been learning new lessons of mission and unity in the process. Sharing in their life of worship and service causes Juniors to be awed at the wonder of God's plan for uniting the human family, transcending barriers of race and class, of creed and nationality. "The Christian family," writes one, "reaches around the world and where one finds fellowship with its members, one is never a stranger." And so they write about sharing the joy of Christmas and the truth of Easter with new friends in Christ. They write about the faithful witness of missionaries and fraternal workers. They write about their own vocational dreams for service in the world church. They write about a new feeling of urgency in sharing the message of Christ's reconciling love with all people everywhere.

For every United Presbyterian student who spends a year abroad in study there are two who have their "awakening" in the ecumenical work camp program of the World Council of Churches, which involves approximately 1,000 young people in work camps in countries in Asia, Africa, North and South America, and the islands of the sea. When students go abroad as pick and shovel ambassadors, their contribution is in service and witness in building a country school in Madagascar, working in a parish hall in a London industrial mission, constructing a playground for refugee children in Hong Kong, building an addition to a leper clinic in South India. The situation varies from camp to camp and from country to country. But always there is the impact on the community from the presence in their midst of an international, interconfessional, interracial fellowship of young people who manifest the New Testament statement of Jesus about himself, *I am among you as one who serves*, as they dig ditches, mix cement, construct scaffolding, and lay brick foundations. In time the mortar will crumble and the bricks will fall, but the pain and hurt of encounter that is being transformed into forgiveness and understanding will be used by God in the building of His household.

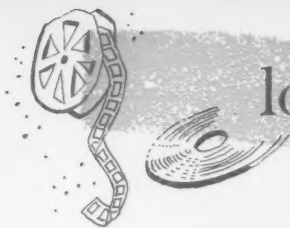
New opportunities for coming and going, living and learning in the context of the world-wide Christian community are finding their expression in ecumenical mission teams, in international



Even telling a fish story can lead to easy rapport between Junior Year Abroad students from America and their counterparts in other lands. Larry Braak from Alma College, Michigan, measures off a big one before an interested group of Pakistani students on the campus of Forman Christian College, Lahore.

study seminars and other forms of involvement such as the Life and Mission of the Church emphasis of the World's Student Christian Federation. This five year project can be described as a world-wide conversation among the members of sixty student Christian movements on basic questions related to the life and mission of the Christian Church.

Karl Barth has described the neighbor as "the one whom God gives us to proclaim the gospel to us and to whom we proclaim the gospel." This is a day when the American Christian student who cannot go forth to meet the world can find the world beside him in the "neighbor" whom God has given him from India or Iran, from Ethiopia or Ecuador, from Colombia or Cameroun. In the providence and wisdom of God, the Christian students of the world are meeting each other in the neighborhood of the USA where approximately 44,000 students from 145 countries and territories (of whom over 60% are Christian) are confronting each other in the classroom, in the community, and in the churches. The need for Christian students to speak to one another frankly in Christian love is reflected in the comment of a young Filipino psychologist in Wisconsin. He wrote of an experience of several people from different parts of the world sharing as a team what God had done for their people through Jesus Christ. "With the kind of discussion we had that night, I always feel deep elation, for somehow the symbolization is clear; the circle of Christian love is completed when people from different parts of the world speak with one voice."



look and listen

The Builders, color filmstrip, one 33 1/3 rpm record, approximately 20 minutes, describes the opportunities and responsibilities of the Committee on Evangelism of the local church. In symbolic terms it shows how an effective, permanent, comprehensive program of evangelism can be built into the life of any church. Church groups may borrow this film strip from the Chairman of Evangelism for their Presbytery, or from their Synod or Presbytery offices without rental charge simply by paying postage and insurance. It is available for purchase from Presbyterian Distribution Service Center at \$7.50.

Acts and Facts, new National Missions filmstrip, uses a modified cartoon technique to outline mission strategy in the United States and the West Indies. In color, it has a twenty-two minute, micro-groove record that puts the "acts and facts" of the Church's home mission operation into simple terms.

The filmstrip is available for use with Church family night groups, congregations, women's associations, and other church organizations.

It may be borrowed without charge from synod offices. Churches may purchase copies for \$5.00 from the Department of Church Promotion, Board of National Missions, 156 Fifth Avenue, New York 10, N. Y.

Three Faces of Cuba, new color filmstrip or slide set, music and narration on 33 1/3 micro-groove record or 7 1/2 ips tape, dramatizes Presbyterian concerns in Cuba. Focus is on the leadership training program of La Progresiva, 1958 Women's Opportunity Project. It outlines the progress being made by a quiet revolution in ideals the church is bringing about in this conflict-torn island. Rental \$2.50, at Presbyterian Distribution Service Centers.

Pious and Secular America, by Reinhold Niebuhr. Most of these nine essays deal in specific terms

with the social, political, and religious life of America.

Charles Scribner, 1958—\$3.00

A Woman Wants God by Mary Lou Lacy. In a series of personal, deeply human messages the author invites the reader to join her in seeking Him. She writes with humor and understanding of her own searchings amid the busy activities of a woman's world.

In 1951 the author, in private life Mrs. Frank Lacy, was chosen the first woman of the year in her home town of Martinsville, Virginia. She is a mother of three children and takes part in a number of community and church projects, presently serving as assistant in Christian Education in her own Presbyterian Church (US). Because of her interest in dramatics, she has helped produce and write several plays. Her article entitled "Life Begins at Maturity" appears on page 28.

Going-to-College Handbook, by Dr. Ganse Little of the Pasadena Presbyterian Church, President of the Board of Christian Education. All colleges and seminaries of the United Presbyterian Church in the USA are featured in this newest edition of this annual book, 50¢ a copy. Order from Outlook Publishers, 1 North 6th Street, Richmond, 19, Virginia.

Hi, Neighbor! 101 Ways for North American Neighbors to Get Acquainted, issued by the Board of National Missions, the United Presbyterian Church in the USA, 1958. An illustrated, do-it-yourself program leaflet that gives recipes, games, and worship suggestions for use in church family nights on "Christian Concern of North American Neighbors" and in other group meetings. The

material was culled from mission stations in Alaska and the West Indies. Presbyterian Distribution Service, 10¢.

Current News, Autumn 1958 edition: Brazil, Hong Kong, the Punjab, Iran, and Iraq.

These leaflets contain news on the overseas areas where the Commission on Ecumenical Mission and Relations is engaged in Christian work. Please specify subject country desired when ordering. Minimum 50 copies of any one country, larger quantities available, if desired. Presbyterian Distribution Service, 50¢.

Timely books that may be borrowed from the Mission Library, 156 Fifth Avenue, New York 10, N. Y.:

The Affluent Society, by John Kenneth Galbraith. Houghton Mifflin Company, 1958. The author believes that since the principles of our present economy are largely based on past eras of poverty, there is an urgent need for an inspection of the soundness of these principles in the light of modern production methods.

The Southern Heritage, by James McBride Dabbs. Alfred A. Knopf, Inc., 1958. A southerner presents a farsighted, Christian view of racial problems and their possible solution.

Note: All books available from the Westminster Book Store, Witherspoon Building, Philadelphia, Pa., unless otherwise specified.

Order from your nearest Presbyterian Distribution Service
156 Fifth Ave., New York 10.
416 S. Franklin St., Chicago 7.
234 McAllister St., San Francisco 2.



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Concern is launched

*Historic first issue presented to guests
at Preview Tea in December*

IN THE SPIRIT and setting of the Christmas season, autographed copies of the first issue of *CONCERN*, dated January 1959, were presented to guests in an appropriate ceremony held in the Council Room, 156 Fifth Avenue, New York, on Tuesday, December 30, 1958. Miss Evlyn Fulton, associate secretary, Women's Work, Commission of Ecumenical Mission and Relations, introduced Mrs. Fred Church, chairman of the Magazine Board. Mrs. Church paid tribute to the literature secretaries whose efforts in obtaining subscriptions brought the first press run of *CONCERN* to a total of 110,000 copies. She then introduced Miss Mary B. Reinmuth, Editor of *CONCERN*, who spoke of the privilege of being editor of the new magazine, outlined its editorial policy and pointed to its fine antecedents in *Outreach* and *Missionary Horizons*, together representing 158 years of publishing history in the women's mission fields of the Presbyterian Church. Miss Reinmuth then presented the first autographed copy of *CONCERN* to Mrs. Ernest Hoeldtke, president, National Executive Board, United Presbyterian Women. In responding, Mrs. Hoeldtke said that *CONCERN* is a new creative voice through which the women of the church may communicate, in a voice that will not whisper.

Miss Reinmuth next gave an autographed copy of the magazine to Mrs. J. Arthur Blair, president, New Jersey Synodical, who accepted it in behalf of 36 Synodical presidents. She said that through *CONCERN*, the spirit of the living Lord would be sent out far and wide. Mrs. Charles Hauser, president of the Carlisle, Pennsylvania, Presbyterial then accepted an autographed copy of *CONCERN* from Miss Reinmuth in behalf of 225 Presbyterial presidents, saying that the magazine represented our concern and need to be concerned. The editor next presented an autographed copy of *CONCERN* to Mrs. Ruth Young, president of the women's association of Holy Trinity Church, the Bronx, who accepted it in behalf of 8000 local presidents. It will take, she said, concern into the local church. After presenting an autographed copy of the magazine to Mrs. Church, Miss Reinmuth referred to many congratulatory messages received. She regretted that Miss Edith McBane, editor of *Missionary Horizons*, and Mrs. Florence Hayes, editor of *Outreach*, could not be present. Both had conveyed their good wishes for the new magazine. She then presented an autographed copy of *CONCERN* to Dr. Eugene Carson Blake, stated clerk of General Assembly, who accepted it in behalf

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of the Church. He noted that the trend in magazine titles is to say one thing sharply, and that the women have done well in naming their new magazine, *CONCERN*. The women, at one time at one side in church affairs, now represent a vital part of the strength and opportunity of our whole Church. Dr. Blake then dedicated the magazine in a moving prayer invoking God's blessing upon the new enterprise.

(1) Dr. Blake complimenting women on choice of name *CONCERN* (l to r) Mrs. Joyce Clarke, Mrs. Young, Miss Mary Reinmuth, Mrs. Hauser and Mrs. Blair. (2) Miss Evelyn Fulton introducing Mrs. Church (right) l to r: Dr. Blake, Mrs. Young, Mrs. Hauser, Mrs. Blair, Mrs. Ernest Hoeldtke. (3) Margaret Applegarth, well known writer with Miss Mary B. Reinmuth and Dr. Glenn Moore. (4) Dr. Blake, Mrs. Young, Mrs. Hauser, speaking; Mrs. Blair, Miss Reinmuth and Mrs. Church. (5) Mrs. Church pours tea for Donald Jenkins and Wm. Irvine, right, Dr. Blake, Miss Reinmuth, Dr. Leber and Mrs. Hoeldtke. (6) Emily Gibbes joins Miss Elsie Penfield and Dr. Clifford Earle in conversation. (7) Presbyterian men leaders were interested guests too: Dr. Leber, Dr. Blake and Dr. Wilbur. (8) Miss May Ross Taylor and Mrs. Elizabeth Porter look over *CONCERN* as Miss Mildred Roe, Miss Gibbes and another guest visit. (9) At first of many country-wide Postscript Preview Parties for *CONCERN*: Mrs. Frederick Ward, Miss Mary B. Hunting, Mrs. John Hastings, Mrs. B. G. Divine, Miss Reinmuth and Mrs. Hoeldtke. January 7, 1959, 156 Fifth Avenue Assembly Room.

March 1959 - *CONCERN*

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one great hour

IN HONG KONG

by Margaret Shannon

Associate General Secretary,
Commission on Ecumenical Mission and Relations

*We cannot but speak of what we have seen and heard, were words I was reading from *The Acts* as I flew into Hong Kong. Truly, I cannot but write of my first morning there, "seeing" and "hearing" several great hours of sharing, hoping to make more real to you the need for *One Great Hour of Sharing*.*

The Case-Work Center was crowded when I entered the office of Doris Caldwell, Director, fraternal worker of our church. She had just finished interviewing a listless boy of 18 whose frail body belied his age. Brought over as a slave from the mainland a number of years ago, he had recently developed tuberculosis so he could not work. Doris could do something for him: There was a room in one of Renning Mills's barracks for physical rehabilitation . . . with a clinic nearby. He will do his own cooking as the others do, she explained, handing him a can of powdered milk from the Church World Service. A Chinese associate explained the way ahead.

In the next office was a clinic operated by a Chinese nurse and an American volunteer. Over ninety patients had been cared for that morning. "Our worst case is still waiting," the nurse re-

marked pointing to an old man waiting outside.

We next called on families living in inexpensive one-room concrete block houses and temporary shacks. Here on the hills over 900,000 rehabilitated refugees live. One family was having lunch of boiled rice and beets, for three children under four, and six neighbor children. The father had lost his job. The mother was maintaining the family by making gift books.

Meager as living seems in these surroundings, here, at least families can be kept together. Nearly 10,000 refugees a month are still coming over the border from the People's Republic of China. Recent word indicates a concentrated effort to break up the Chinese family. Mothers are "emancipated" from the kitchen, "willingly" giving up pots and pans as well as jewelry and door hinges in the government's drive for metal. Food is provided according to the communal system. Small children live in one group, older ones in another. Mothers, after having an "equal opportunity" for hard physical work on government projects, eat elsewhere.

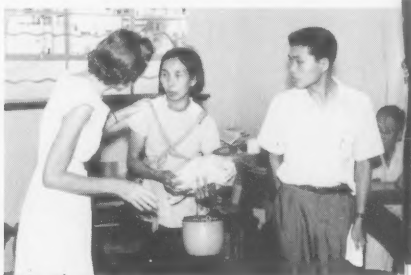
It would be depressing indeed, were it not for one fact. We can do something about it.

(1) Patient mothers with children wait in the alleyway, hoping for permission to enter the clinic at the Hong Kong Mandarin Case Work Center. (2) Proving that there is no age limit on misery—mothers and children wait to see the nurse at Mandarin Case Work Center. (3) Doris Caldwell advises a tired mother how to use powdered milk from Church World Service.

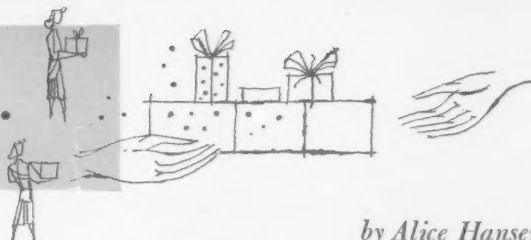
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of sharing . . .



by Alice Hansen

Presbyterian visitor for Mather and
McClellan Air Force Bases

MUCH OF THE Church's greatly needed ministry to service personnel, such as service men's centers, parish visitors to work with service families, pastoral assistance, and hospitality houses are financed from *One Great Hour of Sharing*. You can participate in this greatly needed program. Give—on March 8!

In the Smithsonian Institution in Washington, D.C. one may see a small instrument which will record for the listener his own heart beat. The United Presbyterian Church has a great heart which sends its steady throbbing beat into many avenues of service in this country. One of these avenues is in ministry to men and women in the Armed Services and their families.

It is the ministry of loving friendship, welcoming the young military wife and her family into the new community, inviting her to church, introducing her to the new faces that can and will become the faces of friends. For loneliness can be a form of suffering, too.

Many of these families are very young, many are bewildered, frightened, yet, excited with the new regimented military surroundings. It is a new world they encounter, one of regulations that must, of necessity, be obeyed,

enforced separations, and resultant loneliness.

These people are all bravely and gaily adjusting to this new way of life, moving from one base to another, never quite settled, allowing no roots to grow deep into a community. There are no familiar faces at the church they timidly enter for the first time. The pews have a strange emptiness, and, too many times the memory of home and old familiar places brings tears much too close for comfort. Some things one must push to the background and not think about.

Perhaps it is on such a day that a motherly looking woman presents a small card to a newcomer to the military base. She points out that this gesture of friendship to families living at the base introduces the welcoming service given them by their Board of National Missions of the United Presbyterian Church U.S.A. It is a service of love and friendship from your church and mine from all over our land to the families of those who are serving our Country.

To see the joy with which this service is received is to realize what happens when our Church is true to her mission.

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(4) Mrs. J. Aubrey Yates, Presbyterian visitor, Fort Chaffee, and her husband, act as godparents at the christening of the twin sons of Private and Mrs. Charles Gal-laday. (5) Mrs. Yates directs the game for convalescent

soldiers as they relax in the recreation room of Fort Chaffee (Arkansas) Hospital. (6) At the Yates' Lazy A Ranch, service men and their wives from five states enjoy the fun of a cook-out.

the forgotten

~~Mrs. Barak~~



A career girl speaks her mind

THERE IS A sentence in the Bible about a man named Barak who was never fully recognized. It appears briefly in Hebrews 11:32, *For time would fail me to tell of . . . Barak. . .* The Mrs. Baraks in the Church are numerous. They are present anonymously. Perhaps they are being taken for granted, and if so, we seek to correct this oversight. The Mrs. Baraks are those who can do—and do—a job in their own vocation, yet rarely find their knowledge and skills recognized in the women's program of the Church.

A great deal has been said and written recently about the necessity of developing in each professing Christian a strong sense of vocation: a carrying over into daily life and business affairs of Christian principles and commitment. Not so much attention has been paid to the question of how the Church may utilize the specific vocational skills existing in its congregations.

First, we might consider the valuable results in program contributions and in opportunities for personal Christian growth if we were to enlist the help and skills of the many teachers among our total membership. Too often we only think of getting them to teach a Sunday School class. This may not necessarily be the most effective use—churchwise—of their talents, nor the most promising avenue for promoting their own development as Christians.

One Mrs. Barak, a public school teacher, was asked to be Christian Education secretary in the association. She contributed in many creative ways educationally. This cherishing of those in education with their particular talents, and our concern for them as individuals would thus supplant the more prevalent "Here-are-some-young-

sters - needing - a - teacher - to - teach - them" approach.

Or we could give special thought to our many members who have acquired the knowledge and skills provided through active membership in the PTA, the League of Women Voters, or the American Association of University Women.

The Social Education and Action Secretary one year was a woman then working in the League of Women Voters. Since it was election year she was able to give special service by helping women to know candidates and issues.

When the circles in a certain church were studying the Middle East, a special occasion was arranged by another charming Mrs. Barak. Among the American University women she knew was one from the Middle East whom she invited to be interviewed before the entire Association.

What a common thing it is to see our specialists called upon only to "make a speech," which relieves us of the necessity of really planning a program! How often do these women feel that we are truly interested in them as individuals, with needs for expression and for recognition; and with the desire to contribute to common goals? If we were to take stock seriously of their skills in group discussion, their knowledge of current affairs (including legislation), their concern for public welfare, and their ability to work with people, might we not discover a great resource of mutual benefit to the women's program and to the individuals contributing to it?

How about our members who are actively engaged in the theater, the arts, and the musical world? Here are resources worth far more than



just "giving a program." Our actors, artists, and musicians could show us how to enrich and enliven our efforts, and in the process, come to feel an integral part of the Church themselves, rather than guests invited in for one afternoon's entertainment.

A Mrs. Barak in the field of drama has made possible a two-way enrichment. As a result of seeing Dorothy Sayers' play, *The Man Born To Be King*, she deepened her own understanding through study of the gospels and helped those who also saw the drama to do likewise. All types of specialists in the arts might help us to discover avenues of expression for the many in our groups who do not speak easily, yet who do not find sufficient fulfillment in cooking a church supper or hemming a hospital gown.

Less immediate, perhaps, but just as valuable are the potential contributions of those engaged in the fields of sociology and of mental health.

One year a resourceful Mrs. Barak from the social agencies planned a bus tour for her association members when they were studying the city. Each person saw her city in a new way because of the valuable information prepared.

Women's groups could greatly profit from the insights of highly-skilled people. Not only could the latter aid in our understanding of the many groups throughout the world whom we, as a Church, are trying to help, but quite possibly they could help us understand ourselves!

After a lengthy executive committee meeting one month, the president asked a Mrs. Barak, a trained sociologist, to evaluate the meeting in terms of participation and group planning.

How many of us in Women's Program are truly conscious of the way our own attitudes and beliefs are colored by our own social and economic

milieu? Do we understand and appreciate the role that conflict (such a common ingredient in church life) can play in our growth as Christians? Do we "shush" it and pretend it isn't there? Our mental health and sociology experts can help us immeasurably in achieving understanding and how to use it in becoming more effective Christians.

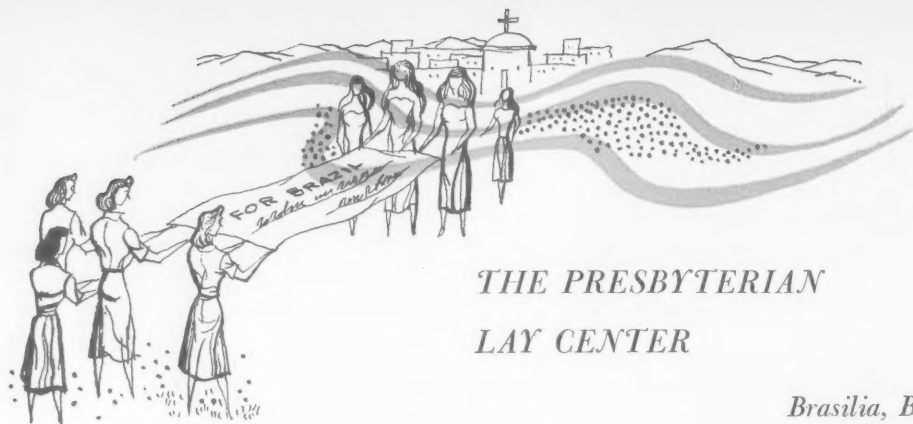
Mrs. Barak, a retired librarian, was asked by her association to help women to grow through reading. She went to a great deal of trouble to find books, to circulate them, and to plan quickie book reports regularly in the association meetings.

Creative use can be made of the special knowledge of librarians, nurses, lawyers, city council members, legislators, law-enforcement officers, water and soil experts, advertising men and women, members in the service trades.

The Church for the first time has discovered well over a thousand trained vocational guidance persons who might now be used to help in guidance programs in local churches. The same unused abilities were discovered in the persons of audio-visual experts. Are we using all of these persons for the advancement of God's Kingdom . . . are they objects of our Christian concern . . . does the Church stand in need of their heaven?

Many congregations and their related women's associations are heavily weighted with representatives from either the great industrial or the great agricultural occupations. One can speculate on what it might mean to the Church-at-large if these congregations and these women's associations could exchange "teams" who would explain, informally, all the Christian decisions they must make in their own occupations in the course of a year. Such decisions affect not only their own lives, but also the lives of literally millions in this country and abroad, whom they never will see. The exchanging of this help and understanding would better gird us all for our tasks.

As we reflect on our lack of use of all the vocational resources in our midst we come inevitably to the question, "Could this be due to our misunderstanding of what *Program* really is?"—or—an even deeper consideration of what the Church really is? Are there women's associations venturesome enough to consider these questions in relation to the problem of vocation and to apply them to their own program making? There can be, if we start using *our* Mrs. Baraks!



THE PRESBYTERIAN LAY CENTER

Brasilia, Brazil, 1959

SO, YOU PRESBYTERIAN ladies in the United States intend to give the Presbyterian Church in Brazil a centennial gift? Good! God bless you for the idea—and for the gift!

With this centennial gift we will start a training center for the lay workers of our church. Do we need such a training center in the Presbyterian Church of Brazil? You can answer that yourself, if I give you some data on the Brazilian Church.

As of July, 1946, we had about 50,000 communicant members in our church. In the 1957 statistics, you will find 103,000 communicants, but we have fewer than 350 ministers to minister to this fast growing church.

As of December, 1957, we had 500 organized churches, 800 congregations operated as mission chapels and 2,100 "preaching places," i.e., places where somebody usually preaches at least once a month. These are perhaps farms or churchless towns.

You can see that 350 ministers could not be preaching at 3,400 different places! What is happening here? Most of the preaching is being done by the lay people. Besides preaching, every organized church and every mission chapel has its Sunday school, and, of course, lay people superintend and teach in every school and class.

Of course everybody wants to sing; Brazilians love Protestant hymns. Somebody has to teach new hymns, play the organ, lead the choirs. Women are the leaders in this ministry.

The women's organizations, about 20,000 strong, need ideas, plans, studies, retreats. Who is

doing all this? The women themselves. Then there are the young people who must have adequate spiritual food, too. . . .

How are we, in Brazil, training Sunday school teachers, ministers of music, and leaders for every lay group? So far, we are not! We just draw some people with good will and hope that everything comes out all right.

Of course, the situation would be much easier if we had a Protestant tradition; but, with our background, we need a place to train at least some of the lay leaders.

What do we intend to do with the Presbyterian Women's gift? We shall build a training center for lay people, with emphasis on women's work, in our new capital, Brasilia. We expect to have the following services:

Regular courses (about 18 months) for directors of religious education and for church secretaries. Here we shall train people wanting to do full time work in a local church. They must have completed senior high school before starting our courses.

Summer courses (from 3 to 5 weeks) for people wanting to serve as volunteers in their local church. We will teach them how to lead a vacation school, how to organize their Sunday school, how to teach in Sunday school, how to preach at open air services, how to start a new congregation, how to plan a stewardship program, how to lead a choir, how to organize retreats and summer camps. Of course everybody will have to choose his field of work, and spend from three to five

weeks with us taking instruction in that area only.

Regional leadership congresses: Part of the faculty will travel for about four to six weeks a year to organize training congresses for the lay people in chosen regions of Brazil.

Seminars for Protestant leaders: We have Protestant congressmen and Protestant army, navy and air force officers. We have, right now, even a Protestant Senator and a Protestant member of the Brazil Supreme Court. There are highly placed civil servants of all denominations—mayors, industrialists, university teachers. . . . We will bring these professional people together once a year to plan and study what their contribution must be to the country, in the light of the Bible.

Latin American training: We will open the Center to Presbyterians of all Latin America, extending to them as many opportunities as Brazilians will have at the Center.

So, this will be a prophetic school—by its location—in the new capital, Brasilia . . . by its emphasis on lay work in the church and, mainly, by the emphasis on women's work inside a culture

by the Rev. Boanerges Ribeiro

Pastor of a Presbyterian church in São Paulo, head of the Presbyterian Publishing House, and prominent leader of the Brazilian Church

where women are not always considered equal to men, but subordinate to them . . . by the attention given to the political, financial, industrial, and academic leaders . . . by the ecumenical outlook and missionary vision of the Gospel preached to the whole Latin American people. And last, and not at all least, by the birth of the training Center and connection with the Presbyterian Women of the United States.

The Presbyterian Lay Center will be a monument built in the heart of Brazil by the Presbyterian women of the North. We will be linked, in the work any layman or laywoman does for the Lord in Brazil, to the beloved sisters in the churches in the United States.

The rising of Brasilia, the new capital-to-be of Brazil, from the uninhabited plains and scrub forests area of the interior, is one of the 20th century's most spectacular achievements. Among its many modern buildings will be the new Presbyterian Lay Center provided for by a birthday gift to Brazil through the Thank Offering of the United Presbyterian Women of the U.S.A.



bulletin board

1959 Summer Leadership Training Schools

Thousands of women have found in a leadership school new meaning in the women's program, new understanding of its place in the life of the Church, and new ways to strengthen their own particular work and witness. Recognition of its value is evident in that more and more organizations are regularly budgeting an amount to cover part or total expense of one or more of their officers for leadership school.

UPW schools are primarily for women with previous leadership training, and for presbyterial and synodical officers. *Synod schools* offer courses in the woman's program and other phases of the total Church program. Women with no previous training are urged to attend their Synod school.

Attendance reports indicate that the smaller societies are not proportionately represented. More than half of our organizations have less than 50 members, but only about 16% attending were from this group.

Participation in a leadership school can give a real lift to the organization. Plan to send an officer, or better, two, this year!

EASTERN AREA

REGIONAL SCHOOL

Maryville, Tennessee

School of the South

June 7-13; 14-20

SYNOD SCHOOLS

New England, LaSalle Jr. College,
Auburndale, Massachusetts

July 12-18

New York, Wells College, Aurora

July 12-18; 19-25

New Jersey, Drew University,
Madison

July 12-18; 19-25

Baltimore-Pennsylvania

Wilson College, Chambersburg,
Pa.

July 12-18; 19-25; 26-August 1

UPW SCHOOLS

Pennsylvania, Albright College,
Reading

July 20-25

EAST-CENTRAL AREA

REGIONAL SCHOOL

Maryville, Tennessee

School of the South

June 7-14; 14-20

SYNOD SCHOOLS

Ohio, Wooster College, Wooster

July 12-18; 19-25

Kentucky, Centre College,
Danville

June 28-July 4

UPW SCHOOL

Pennsylvania, Westminster
College,

New Wilmington

July 6-11

NORTH-CENTRAL AREA

SYNOD SCHOOLS

Indiana, Hanover College,
Hanover

June 28-July 4

Illinois, Monmouth College, Monmouth

July 19-25; July 26-August 1

Michigan, Alma College, Alma

August 16-22

Wisconsin, Carroll College,
Waukesha

July 12-18

Minnesota, Macalester College,
St. Paul

July 19-25

Iowa, Buena Vista College,

Storm Lake

June 21-27

Dubuque University, Dubuque

July 19-25

UPW SCHOOL

Wisconsin, Carroll College,
Waukesha

June 21-27

WEST-CENTRAL AREA

SYNOD SCHOOLS

The Dakotas, Huron College,
Huron

July 12-18

Nebraska, Hastings College,
Hastings

July 19-25

Kansas, College of Emporia,
Emporia

July 12-18

Missouri, Missouri Valley
College, Marshall

July 19-25

Oklahoma, Tulsa University,
Tulsa

August 2-8

Texas, Trinity College,
San Antonio

June 21-27

Colorado, Colorado State University, Fort Collins

June 21-28

UPW SCHOOLS

Oklahoma, Oklahoma State University, Stillwater

July 13-18

South Dakota, Black Hills
College, Spearfish

August 17-22

WESTERN AREA

SYNOD SCHOOLS

Arizona-New Mexico, Ghost
Ranch

Abiquiu, New Mexico

July 26-August 1

Northern California, College of
the Pacific, Stockton

July 19-25

Oregon, Lewis and Clark College,
Portland

July 26-August 1

Washington, Whitworth College,
Spokane

July 19-25

UPW SCHOOL

California, Pacific Palisades

August 16-22; 23-29

For everything there is a season, and a time for every matter under heaven . . . a time to weep, and a time to laugh; a time to mourn, and a time to dance . . . a time to keep silence, and a time to speak.

—Ecclesiastes 3:7

Most of us get in trouble by keeping silent at the right time and speaking at the wrong time. In December, 1958, the Division of Home Missions of the National Council of Churches met to consider this problem, following the theme, "A Time to Speak." Explosive ideas were developed by speakers. Some gathered there found it hard when they were jarred from complacent, easy faith.

Dr. Roger Lincoln Shinn, theologian at Vanderbilt University, reminded us that, "It is not enough just to be a Christian; if we are effective we must work together in a program—this is the only way to implement the gospel." A sociologist, Dr. C. Wright Mills, of Columbia University, developed a dark picture of a pagan America, even as he described the Church's part. Later, Dr. Shinn referred to this presentation as "an eloquent call to the Church to repent." It seemed almost contradictory for a man of the secular world to call to us of the Church to repent. But we came to realize that the Church, through National Missions, must speak to America in new ways.

For years evangelism has meant, primarily, that we should develop churches and church institutions. Evangelism hasn't had a personal dynamic. Suzanne Duflo, of France, wrote in January *CONCERN*, "Your problems of evangelism and testimony are different from ours. Evangelization to you means missionary action overseas or to some precise point in the United States. When I speak of evangelization my thoughts go to my next door neighbors, to the people in my own street or district—."

The Commission of Evangelism of our Church functions administratively through our Board of National Missions, its purpose to arouse the individual to his responsibility to share the "good news." This is an old responsibility, but it involves a new frontier for National Missions. Urban life, industrial life, interracial society bring new dimensions. We need to fill the emptiness of people!

A popular magazine would define "togetherness" one way; your Church should define it another. How would your Church define "togetherness"? Dr. Harry Emerson Fosdick states that the

a time to speak



by Elsie R. Penfield

*Secretary, Department of
Women's Work, Board of
National Missions*

major problem of the Protestant Church is that our churches are *class* churches. Dr. Shinn reminded us that, "If we are truly to become a Christian America we must create within our own communities purposive communities of reconciliation."

We face terrific problems in this "brave new world" of ours—sordid slums, snobbish suburbs, T.V., delinquency, boredom, loneliness, emptiness. How can the Church help correct them? You and I must extend an invitation to those who are hostile to the Christian message. We must invite them to participate in our community of faith. We must cease just being interested in the Church and be interested in the gospel.

Are those of us in the Church really trying to reach people? Even when we do, we are sometimes guilty of trying to "sell religion." We make promises which in essence say, "Join the Church; see what God can do for you" or "Accept Jesus Christ as your Saviour and only good will come your way." How different these invitations are from the invitations of Paul! As we invite women into our associations we sometimes err, too, by saying, "Come to our women's association; there is a lot of fellowship!" *Why don't we tell our "good news"?*

All of us must learn to talk to the emptiness in people. They are ready to listen if we are ready to speak. Thus, each one of us would become an evangelist sharing in a dynamic program of our Church. Each of us can have some share, then, in "helping to bring reality to the gospel!" *This is the time to speak!*

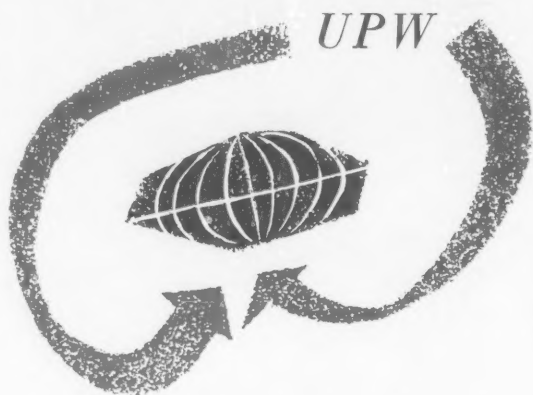
"AROUND THE WORLD WITH UPW" was the theme of the Women's Association, First Presbyterian Church, Albuquerque, New Mexico, at a special all-day event on October 23, 1958. Its purpose was to stimulate more interest in the women's association by showing the areas of concern of Presbyterian women in our own country and throughout the world.

As visitors entered Fellowship Hall, they were greeted by "air hostesses," attired in stewardess uniforms made available through the courtesy of Trans World Airlines. Guests were given a program guide and launched on their "tour of the world."

In addition to the exhibits special programs were presented at various times during the day. Thai students attending Menaul School here entertained in the morning. In the afternoon Korean guests presented a musical interlude. In the evening a musical program was presented by the Bell Choir of Immanuel Presbyterian Church, Albuquerque.

One end of Fellowship Hall was devoted to the central theme. A large black and white map of the world (drawn by a member) was gaily dotted with flags showing the countries where Presbyterians are at work. In a semi-circle above the map multi-colored letters spelled out "Around The World With UPW." On one side was a reproduction of the stained glass theme window designed by Willet Stained Glass Company for the National Meeting at Purdue. On the other side was an enlargement in color of the center-spread of the program at the Purdue meeting—"We Proclaim He Is Lord of All." Prominently displayed in Fellowship Hall were posters showing the UPW symbol and a statement of the Purpose of UPW.

around the world with



For our purpose the world was divided into eight areas; namely, National Missions; Europe; Africa; Iran, Iraq, Lebanon, and Syria; Nepal, India, and Pakistan; the Orient and Southeast Asia; Latin America; and Local World Service. Booths were set up for each of these areas and individual maps in them pin-pointed the work there. The displays contained articles that were unique, interesting, exquisite, and some were very valuable. They were an education in themselves.





Dressed in native garb, the women who tended the booths explained the exhibits and answered questions about the Church at work in each area.

Between the various booths were artistic posters calling attention to interesting high lights of women's work. Pictured on these two pages are photographs of the displays which made each woman, whether a new or old member, feel she had a significant part in helping solve the problems of today's world.

Throughout the day in an improvised "Japanese Tea Garden" (the trellises and cherry blossoms being the handiwork of members), simple refreshments were served by "Japanese maidens," adding further color to the scene.

In making her report to the association, the special project chairman said in part: "This project was rather like erecting a building. Early in the year it was suggested that we have an all-day meeting in Fellowship Hall to interest more women in our Women's Association. The date was set for October. Thus the site was selected and the time to start building set. Later another member (architect so to speak) suggested the type



of building—"Around The World With UPW." As chairman, I was the prime contractor, responsible for the building. Plans were drawn and sub-contracts let. The sub-contractors were the chairmen of the various booths and committees. They in turn had to get artists, mechanics, laborers, and materials. So you see, it wasn't a one-man job. It took all of us working together to complete the job."

*A day will come when you and I,
Whether rain, or sun doth shine,
Will sadly sigh—and maybe cry—
And say goodbye to thirty-nine.*

life begins at maturity

by Mary Lon Lacy

*Member of the Presbyterian Church,
U. S., and author of a book reviewed
on page 15.*

THE DAY WILL come, you know. We'll look into the mirror and finally admit to ourselves—if to no one else—"You're forty. You are middle aged. You cannot possibly claim to be truly young anymore. You've reached another stage. How will you take it, old girl; how will you take it?" How did you take the other stages, those significant ones you passed through along the way?

Remember the "black pat" era? I do. I remember my first shining pair of black patent leather slippers. I wore them to a birthday party down the street and after each step I raised my foot and wiped the bottom of my shoes with my handkerchief. I wanted the soles to stay shiny too. Alas, I was soon to learn that very, very little in life stays the same and not only the bottom things but the tops, too, are soon to be old and cracked. This "keeping things as they are" stage was not at all satisfying. Age then was completely relative. Four years wasn't very old, but eight was. It was really old! At eight I passed through the "making-things-as-I'd-like-them-to-be" stage. I completely closed

my eyes to reality and pretended everything was different. I was the princess with long golden curls. I was the best dancer, the best actress, the best everything who always saved the day in the nick of time and all lived happily ever afterwards. Only—only deep down inside I knew that pretending didn't make things different, didn't make them real.

At eight I wasn't old, but twice eight, sixteen, was. This was the all-knowing, all-important, all-romantic stage that you probably remember as I do as being the "demanding-things-my-way"

*At eight the little girl is the "best everything"
... only, deep down, she knows that pretending
doesn't make things real.*



stage. Poor little me, how much I had to learn! For instance, the stages of others. To be in the height of fashion I sometimes wore a spray of artificial curls pinned across the back of my head with my own hair swept fetchingly over to hide the stiffly glued band. For the young minister with whom I was very much in love at the time to have had the slightest doubt that the curls were not rooted to my scalp would have been a catastrophe. In preparation for my beloved's first visit to our home I demanded that my family behave exactly as I outlined—dignified, reserved, polite. They took the suggestions without a murmur and all went well until we sat down to dinner by candle light. I heard my guest gasp and saw his eyes fixed dazedly upon Grandfather's oil portrait that always hung in our dining room. Across this illustrious gentleman's upper lip hung my false curls, securely attached with adhesive tape. My sisters were busy with stages of their own! Along with those curls, I hope, were discarded all of my false values and self-centeredness so characteristic of that age. How were you at sixteen?

Now, although I knew just about everything at sixteen, I still wasn't old, but twice sixteen, thirty-two, was. I expected at thirty-two to have had it, to be facing old age with happy memories and peaceful contentment. Then when I got to be thirty-two, why, I wasn't old at all. I still had eight more good years before I hit forty!

And now we've hit it, forty or fifty or even more. And do you know something? We have finally come to the "best-of-them-all stage," the "being-used-to-the-fullest stage." Let us examine ourselves and evaluate—not how we look, but how we are.

Becoming forty must make us re-shape our conceptions of what really matters in life, for suddenly we know that over half of our lifetime is gone. This can affect us in one of two ways. We can say "I've used up the best. I've lost the exciting, meaningful years. There's nothing left for me!" Or, we can think more clearly and declare, "I'm facing the best right now. I have finished the mental anguish of growing up, of being educated. I've gone through the pain and the discomfort of child-bearing. I've learned the things that count in life, the things that last. Now I'm ready to live to the fullest each day that comes. Now I have stored up within me what it takes to live meaningfully—



Sixteen is the all-knowing, all-romantic stage at which, for instance, one might fall in love with the minister . . .

and if I haven't got it, I'm out to get it. Now I can be of the most use to my family, my church, my community, and my God."

This is the joyous stage, the satisfying, full-filling, being-used stage. It's a time of service, a time of giving that we really couldn't do to the fullest before. We are neither the old nor the young who so desperately need giving, need serving. We have reached the thrilling, exciting stage in which it is quite possible to go to bed each night saying, "Today I've really lived. Today God has used me to show His love—and His love never ends but lives on and on forever!"

Oh yes, you and I must face the forty, fifty, sixty-plus stages, but when we do let's know it's the "best-of-all stage." Let's go into it with a thrilling expectancy and a clear understanding that life really has begun, and live it to the brim!

The Department of Adult Work of the Board of Christian Education considers the "mature years" one of its particular areas of interest. Suggestions for further study and resources on this important subject are available. Write Wither-spoon Bldg., Philadelphia, 7, Pa.

Photos:
Religious News Service: Cover, pages 28, 29
Joseph M. Elkins: pages 16, 17

Come See Go Tell

看來 揚傳去

A Report of the Asian Church Women's Conference in Hong Kong

A history-making conference of 74 Asian church women from 13 different Asian Churches and 9 different Asian countries was held November 17-30 in Hok Fuk Tong Conference Center in Castle Peake, Hong Kong. The observations made by Margaret Shannon in this article will be of interest to Presbyterian women who, along with other projects in women's leadership training, made the conference possible through the opportunity giving in 1958.

Interpreting the theme of the Asian Conference of Church women, Felicia Sunderlal, dressed in long graceful lines of her Indian sari, her eyes aglow with resurrection light, could easily have been transplanted from the first century. She said:

"It was a dramatic moment in the life of certain women in the first century when they responded to the invitation 'Come and see' . . . and found evidence of a living Lord. Because they obeyed the command to 'Go quickly and tell . . .', and because the call recurred in the heart of women in succeeding generations, we are gathered in Hong Kong today. We have come to see and to proclaim that Christ is alive. . . ."

Meeting at the call of the Women's Association of the Church of Christ in Hong Kong were delegations representing the United Churches in the Philippines, North India, Pakistan, Indonesia, Japan, Hong Kong, Thailand (all of whom have some Presbyterian roots), and Presbyterian Churches of Korea, Japan, and Taiwan. Under the chairmanship of Rayann Ma of Hong Kong, an Asian committee had drawn up and carried out the program in a church conference center just

over the mountain from Communist China.

The conference was distinctive in three ways: 1: there were a number from each country so no one could overclaim or underestimate the actual achievement; 2: it was composed mostly of lay people (only 3 women were ordained among the 75 delegates); 3: each delegate came prepared to give as much as she received. Not only did each delegation plan to entertain the others with a dinner program with native favors, games, dance, and song, but each was prepared to offer an original vespers service. Before coming, each woman had read as preparatory material D. T. Niles' book *That They May Have Life*, and gathered a discussion group around her to answer questions pertinent to the contribution of Asian Christians today.

Each morning the conference convened after breakfast to sing together *We would see Jesus* and to listen to the scripture and interpretation of the theme: "*Come See—Him*" by the Rev. Mrs. Tamaki Uemura of Japan.

There followed a "learned lecture" on the Christian faith given by distinguished Chinese theologians and a series on the Church given by Dr. Theophilus Taylor from the United States. Then, for an hour each morning, the conference divided into study commissions. Mrs. Lie of Indonesia helped one group discover the uniqueness of the Christian faith highlighted by their first-hand knowledge of other Asian religions. Mrs. Manorama Chopade of western India challenged another group to think through the points of tension in the Hindu, the Moslem, or the Buddhist as he confronts his relationship to Christ. Remembering that in the majority of instances, the Christian is a very small fraction of the population, one group looked at the temptations of being a minor-

ity and withdrawing within the walls of the church. It takes courage to get involved in the swelling amount of human misery and poverty all over Asia making its claim upon Christian compassion and challenging the message of hope which we claim for society. Evelyn Koh of Korea helped a group think through some of the implications of rapid social change. Still another commission, led by Hatsumi Moss of Japan, looked at the problems of youth in the churches of Asia, "where so many people come from non-Christian homes, it is especially important for young people to be prepared to meet difficulties and opposition in everyday life." Aware of the renewed force of nationalism in the last few years, the commission on the ecumenical movement under Shanti Solomon's leadership had an opportunity to talk over ways by which world fellowship might become real to women. The group endorsed the "fellowship of the least coin" as one way in which the average woman both from the east and the west could share equally in one common project.

In addition three seminars spent ninety minutes each day under the leadership of Carmen Armadio of the Philippines, Channuan Suriyakham of Thailand, and Felicia Sunderlal of India in sharing the practical ways by which women might work together in the Church. They developed some simple guidance material for the use of their own leadership training committees.

Each afternoon the conference met together to study the *Book of Acts*, and while explaining it to each other gave some fine parallels from the life of the Church of Asia.

An hour to which all looked forward was the vesper period between the dark and the daylight when we were called to worship by a solo voice singing *Go tell it on the mountain*. . . . There followed a worship experience of beauty and sincerity, of distinctiveness and dignity, as each delegation gave leadership with music and testimony from their own culture and experience.

One evening the Indian delegation were reminding us through scripture and song to *Go tell it o'er the mountain . . . that Jesus Christ is Light*, and sent each woman out into the darkening evening carrying a lighted taper. Outside, they discovered about fifty tiny Chinese children gathered in curiosity. Instinctively each woman handed her lighted taper to a little child. Their solemn faces lighted with the candle were an impressive sight as they burst into singing a song they had learned at Sunday School, *The world has come to my house* . . .

"Go tell" was likewise the theme of the evening programs as each delegation in turn presented a way of Christian witness. The Hong Kong Association showed pictures of their work among refugees; the Japanese gave a play showing the testimony of a Christian caravan among factory workers; the Filipino and Pakistani groups gave original pageants on stewardship, the Koreans, Indonesians, and Taiwanese presented stories of Christian evangelism; the Indians gave a series of episodes of Christian work in villages; and the Thai example of leadership training in women's work.

On the last Sunday, the colorful displays from

Asian Church Women's Conference, Nov. 15-30, 1958, Hong Kong.



Come See... Go Tell

each woman's country which had decorated the walls of the auditorium, were taken down and in the center of the auditorium was placed the ping pong table covered with white on which were the symbols of the bread and wine of the Last Supper. Around the room in a single circle sat the delegation. After the preparatory service each woman in turn read one verse of the last message of Jesus found in John's gospel. The Rev. Miss Loyala of the Philippines, prayed in words from John 17. There followed the words of the institution of the Lord's Supper by the Rev. Mrs. Lie and its invitation, "Come to the table of the Lord." From either side of the circle walked a woman to the central table, where she served herself. And so it happened that Japanese and Filipino, Indonesian and Chinese, Korean and Indian walked together to share in the communion, thus proclaiming Jesus Christ Lord of all. Mrs. Uemura prayed in dedication. We sang a hymn and walked out quietly into our world. Each knew what was laid on her to do and in each heart there was the same song:

*Go tell it on the mountain
Over the hill and everywhere,
Go tell it on the mountain
That Jesus Christ is Lord.*



Asian church women discuss their mutual problems.

